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point out that some of the profounder aspects of the problem of method are left very obscure for the thoroughgoing thinker. We are uncertain of the presuppositions that underlie some of the conclusions. In spite of the fine ethical insight which pervades the treatment, we are left in uncertainty as to whether Professor Brown's appeal to Jesus and the Scriptures involves any of the traditional reliance upon supernaturalism, or whether we are to rely solely upon the spiritual pre-eminence of Jesus. The vexed "authority" problem is met only with indirection. There is a certain practical advantage in maintaining this obscurity today, for one who would be a "mediator" between two conflicting types of theological interpretation. In the unsettled state of theology today an irenic attitude has its great reward. And the multitude of readers and hearers are not concerned with the finer points of rational consistency. Still the philosophic reader who wants to think the whole matter through in scholarly fashion will wish that Professor Brown would declare himself in the matter of fundamental method, in order that we may evaluate the arguments in their intellectual satisfaction and consistency as well as in their satisfaction of the heart.

A useful classified bibliography is subjoined to the volume.

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#### LIFE IN ANCIENT BABYLONIA<sup>1</sup>

The galleries and cases of our museums are being enriched every year by the "finds" of the near Orient. Those treasures are adding new increments to our fragmentary knowledge of the ancient civilizations of that Orient. Each year's "finds" set aside some fond theory or some elaborate explication of former problems. Mr. Handcock has endeavored to gather up the old and the new and to present a picture, as complete as possible, of the civilization of ancient Babylonia and Assyria. The work follows the usual trend of books on archaeology, though of course adapted to that of the Mesopotamian valley. The first four (of the fourteen) chapters discuss I, (a) land and people; (b) sketch of Babylonian and Assyrian history; II, excavations; III, decipherment of the cuneiform inscriptions; and IV, cuneiform inscriptions. Then in succession we find: architecture; sculpture; metallurgy; painting; cylinder-seals; shell-engraving and ivory-work;

<sup>1</sup> *Mesopotamian Archaeology*. An Introduction to the Archaeology of Babylonia and Assyria. By Percy S. P. Handcock. With numerous illustrations, also maps. New York: Putnam, 1912. Pp. xvi+423. Price \$3.50.

terra-cotta figures and reliefs; stoneware and pottery; dress, military accouterments, etc.; life, manners, customs, law, religion; a short bibliography; and a brief chronological summary.

The wealth of available material increased the difficulties of the author in reaching his goal. One of the good features of the work is the very large use made of the latest "finds" in the early Sumerian centers of Babylonia. The excavations at Tellô by the French expeditions, at Nippur by the University of Pennsylvania, and at Bismya by the University of Chicago, brought to light almost all we know of that ancient people of Babylonia whose very existence has been questioned by some scholars. Handcock has made valuable additions to nearly every chapter of his book from the remains of that mysterious race. Architecture, sculpture, metallurgy, terra-cotta figures and reliefs, and a few items on manners and customs, receive the largest contributions from that source.

But in any attempt to discriminate in favor of, or against, the so-called Sumerians, we are always confronted by a mixture of Semitic elements that both complicate the problem and stimulate an interest in its careful solution. Handcock has a discriminating method, and as a rule, has measured up his elements justly for both parties, the Sumerians and the Semites.

Some of the best features of the work are found in the abundance of its illustrations. There are one colored plate, and thirty-two full-page half-tones, 115 illustrations in the text, and two maps. Very many of these are new, and all illumine the narrative, thus practically doubling the real value of the narrative in which they stand.

The last chapter is entirely too brief, "life, manners, customs, law, religion" are all disposed of in forty-two pages. Doubtless the author himself discerned before he had completed this chapter and nearly exhausted his space that these themes were merely scratched on the surface. A full index puts the contents at a reader's easy disposal on any one of the hundreds of items handled in the text. The author is to be congratulated on the issuance of such a timely work, and he is deserving of the gratitude of all students of early Mesopotamian archaeology.

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